



WHAT DIFFERENCE
DOES IT MAKE ?





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AN INQUIRY CONCERNING THE FRUIT
OF THE GOSPEL AS SHOWN IN THE
LIVES OF CHRISTIAN CONVERTS



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HOW THE GOSPEL CHANGES HEATHEN AND OTHERS

By H. K. Carroll, LL.D.



WHAT does the Gospel do for the peoples to whom we are sending it? How does it change the savage, the heathen, the ignorant and the degraded members of non-evangelical bodies, when they accept it? What differences are to be observed between their lives as Christians and their former lives, or the lives of the unconverted around them? How do they prove their discipleship? Our missionary schools make pupils more intelligent—everybody concedes that. But what moral differences are there between those who accept the Gospel and those who do not?

These are reasonable questions, and if they cannot be satisfactorily answered the results of missionary work cannot be vindicated. The test now, as in the days of the earthly life of the Saviour, is that which was given by Him—"By their fruits ye shall know them." If it can be truthfully said of Hindoo, Chinese, Japanese, and African converts that there is no difference between their lives and those of their heathen countrymen, then the missionary enterprise is a failure.

What are the fruits of the Gospel as shown in the lives of our converts? Veteran missionaries who can testify from what they have seen and heard in their own experience, have been invited to answer this question, and they do so in the following pages. Not each particular mission, but every distinct population is represented. The answers prove anew the divine character and the divine power of the Gospel of Christ. It is indeed, "the power of God unto salvation to every one that believeth," and we are not ashamed of it.

The contrast between the life of the heathen and the life of the convert is sharp. The Gospel brings into activity a conscience made tender and alert, and this re-awakened monitor protests against idolatrous customs, vile habits, sinful and degrading amusements, idleness and dissipation, lying, cheating and stealing, and the many crimes and cruelties which flourish among the heathen and other peoples lacking in moral restraint.

The contrast between the Christian home and the non-Christian

home is almost as great as the contrast between light and darkness. The Gospel may be said to create the true home. It brings the wife and mother to her domestic throne. It breaks the chains with which custom has enslaved her, and while she still serves with her tender ministries, she always sways with moulding influences. In the Christian home it is husband and wife, wife and husband, mother and father, father and mother; and the children occupy their God-given place at the knees and in the hearts of their parents, all bowing in the worship of the triune God.



In the Christian home it is husband and wife, wife and husband, mother and father, father and mother; and the children occupy their God-given place at the knees and in the hearts of their parents.

The contrast between the Christian citizen and the non-Christian citizen is also noteworthy. An honest, truthful, industrious, intelligent and moral man cannot be a disorderly and dangerous subject. He will be loyal to the State, obedient to the law, and will cast a conscientious vote. He is of value to his community and to his country because he may safely be trusted. Government becomes more stable, more just, more intelligent, and more beneficent as the population improves in character. In this way, slowly but surely, the kingdoms of this world are becoming the kingdoms of our Lord and of His Christ.

THE GOSPEL IN ITALY

By the Rev. Frederick H. Wright

THE Gospel does for the Italian what it does for the American or for one of any other nation, when it is accepted with a full heart. In Latin countries, of course, there are greater difficulties to meet than in purely pagan lands. The people count themselves already as Christians because they are Roman Catholics, and they cannot understand why we bring the Gospel to them. But as they come into closer touch with our spirit and methods they notice the difference and are attracted to the truth which we offer.

The stamp of ecclesiasticism is on everything Italian, and the priestly code of ethics, based on the Jesuitical axiom "The ends justify the means," has entered into the life of the Italian, contaminating his language as well as his morals. Wherever the Gospel goes it teaches that a lie is a lie, whether it is black, white, or variegated, and this for the Italian is a new standard of morals. It means a complete transformation.

Our people are exerting a high moral influence in Italy, and when the King wants young women to watch over his little royal children at the most impressionable period of their lives, he looks to the Gospel-trained girls of our Protestant Churches to do this work. This of itself is a splendid testimony to the power of the Gospel, even in Caesar's household.

The Roman Catholic thinks nothing of the blasphemous use of God's name, and an appeal to all the saints in the calendar is continually made, even by the priests, in a most irreverent manner. When we carry the Gospel we take with it a proper reverence for God and holy things, and the onlooker notes the difference and in his heart honors us.



When the King of Italy wants young women to watch over his little royal children at the most impressionable period of their lives, he looks to some of these Gospel trained girls of our Protestant churches to do this work.

TRANSFORMATION OF CHARACTER IN CHINA

By Bishop J. W. Bashford

AFTER a sleep of four thousand years, China has at last awakened. The preaching of the Gospel and the distribution of Christian literature for the last one hundred years, and the work of the schools and hospitals for the last fifty years



The preaching of the Gospel and the distribution of Christian literature for the last one hundred years, have been among the potent factors in bringing about China's awakening.

have been potent factors in bringing about this marked awakening. Christianity transforms character in China the same as it does in other lands. I remember a dear old native Christian in South China who lost all his property, was driven from his home, stoned, and



Mark Liu was offered ten times the salary as a government teacher but he remains true to his call to the ministry.

left for dead by the wayside, and who literally bears on his body to-day the "marks of the Lord Jesus." Moreover, this man refused to testify against his oppressors on the ground that he had no New Testament warrant for appealing to civil law. By his kindness he has even won his enemies, and is now known as the Carvosso of Chinese Methodism. I know four young men, graduates of our Peking University and holding railroad positions where they are receiving fifty dollars a month, who were greatly stirred in a revival last winter, and offered themselves for the ministry at a salary of ten dollars a month. I know similar cases in every conference in China. Indeed, one of our ministers, Mark Liu, who is preaching and teaching for ten dollars a month, was offered ten times as much if he would become a teacher in a Chinese government school. But he remains true to his call to the ministry. Christianity transforms character in China.

The Chinese so warned and protected the missionaries during the Boxer Uprising, that not a missionary in our Church lost his life. The Chinese Christians, however, received the full brunt of the storm. One young Chinese woman, who was a teacher in our school at Tsunhua, was offered the preservation of her life on condition that she would renounce the Christ. She steadfastly refused, and at last was wrapped in cotton, kerosene was poured over her, and she was burned alive. Hundreds of native members of the Methodist Episcopal Church in North China met death in an equally horrible form rather than denounce their faith. Ten thousand Protestant Christians suffered martyrdom in the Boxer Uprising. Let no American Christian permit any person in his presence to speak of Chinese "rice Christians," a term implying that the Chinese become Christians simply for a living. If a person uttering such folly ever gets inside the gate of heaven, he will need to apologize to hundreds of Chinese Christians whose names are high on the bead-roll of glory, alongside those of Stephen, and Peter, and John, and a host of other early martyrs.

WHAT CHRISTIANITY DOES FOR THE CHINESE

By the Rev. Frank D. Gamewell, Ph. D.

IN no country is custom more powerful than in China. Custom demands that the student and scholar should not engage in manual labor, hence the finger nails are suffered to grow, their length indicating that the possessor depends upon head



Ten thousand Protestant Christians suffered martyrdom in the Boxer uprising. A village church erected a memorial tablet to thirty-nine of these martyrs.

rather than upon hands. In sending the students to their homes, at the close of a year's work in Peking University, I called attention to the fact that most of them would have ample opportunity during the summer to help in the endless work on the farm, that the Chris-

tian spirit was the spirit of helpfulness, and of bearing one another's burdens, and that false notions of what was befitting a scholar must not keep them from helpful service. Three months later, at the beginning of the fall term, one who is now a most useful member of the North China Conference, approached me, with hands extended upward, palms well calloused, and said: "You see, I remembered your advice and have been working on the farm all summer."

Chinese Christians establish and conduct homes. The Christian



The heathen have many gods yet know nothing of real worship. Their service is all a service of fear.

man and wife are partners in their home; and the heathen women look on in wonder, coveting such joys for themselves. Christian homes established among the heathen—the attitude of mutual respect and comradeship between husbands and wives in their homes—are object lessons that have a mighty, uplifting power.

The bride of a youth who was a Christian arose the day after the wedding and found that her husband had already breakfasted and gone, and that his old aunt was ready to serve herself and the bride

with the food remaining. But no breakfast was eaten by the bride. The young husband returned to sobs and tears, from the midst of which came the lament, "I thought that when we were married we should live like the missionary families live." Then followed comforting assurances that his remissness was only the play of old habit, that her thought was also his thought, and from that time man and wife sat at table together and grace was said. Not only so, but they were seen together on the street and visiting in the homes of their friends.

The heathen have many gods, yet know nothing of worship. Their service is all a service of fear. The heathen placate their gods. The heathen have no foundation for a faith that will stay them in times of trouble. There is no peace, therefore, for a Christless people. Christianity, on the other hand, lifts burdens and creates faith. Christianity brings the children who are in the bondage of fear before many gods, to a Father of love, who is their one and only God. It gives the people comradeship with their perfect Master in whose company they may hope to drop off the rags of their weakness and sin, which otherwise must always cling to them.

The convert in China grows unselfish because he at once enters service to save others. The Christian Chinese man esteems womanhood on an equality with manhood. The convert becomes frank and outspoken instead of superstitious and secretive.

Christianity transforms character as completely in China as in the United States. By this we do not mean to state that the average there is yet as high as in this more favored land, but there are multiplied cases of as remarkable and complete transformation in China as can be found anywhere. In a land where the struggle for existence is so extreme, the desire for money is almost as instinctive as the desire for life, for money means in China not luxury, but life. The Gospel is being preached in China to-day by large numbers of educated young men, who with the heavy claims of family laid upon them—in the Oriental comprehensiveness of that term,—are receiving only one-fifth of the amount they could readily command in secular positions.

We have every reason to thank God for the transforming power of Christianity as shown in the individual lives of converted Chinese.

RESULTS IN SOUTH AMERICA

By the Rev. Goodsil F. Arms, Concepcion, Chile

MOST certainly the natives of South America are made better by the Gospel.

The majority of the people are very careless in the matter of personal cleanliness, and their homes are untidy, in some cases even filthy. But when the Gospel reaches them, a wonderful improvement in this respect takes place.

The habit of lying is universal, and the people have neither conscience nor shame regarding it. Fraud, deceit, and theft are common, while two-thirds of the births are out of wedlock. But the Gospel of Christ changes all this, lifting the converts to the Christian standard of living.

Politics are very corrupt, the majority of the votes being bought with liquor. Our converts, however, will not sell their votes, but vote conscientiously; and some of the leading South American statesmen are beginning to look to them as the hope of the future.

Old Juana told, in these words, what the Gospel had done for her: "Before I knew the Gospel, if anyone gave me a word, I gave back two. If any woman insulted me, I knocked her teeth down her throat, or at least I tried my best to do it. I had no peace with my neighbors, my family, or myself. Now all is changed; I have peace with myself and with my neighbors, and I love everybody."

Jose Diaz was naturally a bright fellow, but he had become a worthless drunkard. He was living with a young girl in a wretched, little room, a canvas-covered space about ten feet by five, with a mud-floor and no furniture. Their chief support consisted in what the girl was able to gain from the sale of fruit, which she carried in a basket through the streets. One day an acquaintance invited Jose to go to church. He became interested, and since that time has been a constant attendant at our services. He became a total abstainer. He married the girl. Then he secured work with a shoemaker and in two years from the time he first went to our church, he had a shop of his own and was employing two men to assist him. He and his wife are now living very comfortably, and are highly respected in the community. Hundreds of cases, similar to this, might be given if space were allowed.

ANOTHER TESTIMONY FROM CHILE

By the Rev. I. H. La Fetra, Santiago

THE personal acceptance of the Gospel of Jesus Christ by the natives of this country, produces exactly the same results in the transformed and renewed life that its acceptance produces in humanity everywhere. It leads to earnest repentance of sin, prayer for pardon, consciousness of personal salvation, and sanctification of life.



The personal acceptance of the Gospel by Chileans produces a transformed and renewed life. So Tiburcio Rojas and his sons, when they emigrated from Valparaiso to the Strait of Magellan, won converts there and organized at Punta Arenas the southernmost Methodist church in the world.

It transforms the drunkard into a sober, industrious citizen. It lifts the debased and vicious into a life of honesty, virtue, and gentleness. It brings joy and peace to the heart, and changes the home of discord and cruelty into a place of gladness and love. It makes the husband and wife faithful to each other, and gives the children a name and a home, instruction, and an example in all that is pure and noble.

HOW THE GOSPEL BENEFITS THE MEXICANS

By the Rev. John W. Butler, D.D., Mexico City

THE Gospel turns the Mexicans not only from the gross idolatry remaining in many parts of the country, and bequeathed to them by the ancient religions of Mexico, but also from the idolatry introduced by Rome.

It saves them from a superstition as base as any that can be found on the globe. It turns them from darkness to light, "from the power of Satan unto God." It saves them from priest-craft and sacramental salvation. It brings them out into the light and liberty of the sons of God with the joyous experience of a conscious salvation and a bright hope of heaven. It elevates and regulates the family tie to which the Roman Church gives but meagre attention.

A poor Mexican woman over three score years of age, said in love-feast, "Before my conversion I was very religious. I used to spend entire days visiting the churches, bowing before the saints, praying at the altars, and doing penance as bidden by the Father Confessor. I kept this up for sixty years, all the time looking for my Jesus, but I could not find Him. Recently, for the first time in my life, I went to a Protestant service. The hymns moved me wonderfully, and during the prayer uttered in a language that I could understand, I found my Jesus."

In a Sabbath School class where twelve women were present, I asked, "How many of you ever confessed to man?" Eight hands went up. "How many of you ever received comfort from such confessions?" Not one hand was lifted. "How many of you have confessed to God?" Twelve hands were raised. "How many have thus found comfort and peace?" Twelve uplifted hands gave answer.

In the village of Atzacan lives Don Simon. When the missionary first visited this village, Don Simon lived in a poor wooden hut. He worked about half the time and was generally intoxicated the other half. His little farm was heavily mortgaged, his wife and children poorly clad, and worse fed, the latter growing up in ignorance. But the Gospel changed all this. Now Don Simon is always sober; his farm is free from debt, his wife and children are well clothed and well fed, they live in a substantial stone house, and order, cleanliness and prosperity abound.

HOW IT AFFECTS THE JAPANESE

By Bishop M. C. Harris

THE Gospel has given to Japan higher ideals and standards of conduct. Life and conduct have been notably changed by them.

Recently the *Yorodzu Choho*, (*The World*), a Japanese journal published at Tokyo, and having a large circulation, offered prizes for the best eight poems, the subjects to be chosen by the competitors. More than six hundred persons competed. The eight prize poems were strikingly Christian, and all the others were said to be affected by Christian thought and sentiment. This incident has aroused much thought in Japan.

During the year of 1877-8, the writer baptized eighteen young men of the Sapporo Agricultural College, in northern Japan. After graduation, they became officers of the government. The direct effect of the conversion of these young men was the formation of a self-supporting Church in Sapporo which has been vigorously maintained to this day. The president and most of the professors of this college are non-Christians. The city of Sapporo has many churches and schools, and is perhaps more thoroughly Christianized than any other city of Japan. The Christian standard of conduct declared and practised by these Christian youths elevated the whole life of the Island.

Within the last few years, 14,000 licensed prostitutes have voluntarily abandoned the life of sin, and have returned to virtuous living. Compared with the conditions of four years ago, this is a reduction of 40 per cent. This is a direct result of the Christian ideals of purity and liberty which have been brought before the people.

Ten years ago, Mr. S. Hosoda, a drunkard, fighter and gambler, was converted. He became a positive Christian, and has turned to righteousness many people in Yokohama and in San Francisco. In the latter city he started a praying band which is now the spiritual life of the Church. While in Yokohama, he founded another band which is equally vigorous. He has saved from his earnings, Yen 1,000, (\$500), and has made the entire sum a permanent investment for the work of saving souls in Yokohama. He is now laying aside a second thousand, which he proposes to use in a similar manner among his people.

ANOTHER TESTIMONY FROM JAPAN

By the Rev. David S. Spencer

WHILE individual cases of high standards of honesty appear among non-Christian Japanese, the contrary may be said to be proverbial. And yet, these people who are untruthful and commercially tricky, become through Christianity so truthful and reliable as to call forth remark.

As to social virtue, men who have disregarded all moral obligations in the matter of purity, have become as Christian men clean, manly, virtuous, and worthy of respect.



Until Christianity came, there was no "home" in Japan, and no word by which to translate "home." Now the word and the home itself are both realized.

While the masses drink intoxicating liquors, the Christian Japanese are temperate, in most cases even abstaining from tobacco, and that of their own accord. The temperance and anti-tobacco legislation originated with Methodists in the diet.

Until Christianity came, there was no "home" in Japan, and no word by which to translate "home." Now the word and the home itself are both realized. Concubinage is condemned, affection comes in, wifehood gains respect, and motherhood has a new meaning. Among professing Christians, divorce is very uncommon, and is everywhere condemned, while 33 per cent. of the marriages among non-Christians generally end in divorce.

HOW IT CHANGES THE FILIPINOS

By the Rev. Homer C. Stuntz, D.D.

Sometime Superintendent of the Philippine Islands Mission

CHRISTIANITY makes Filipino men and women "new creatures in Christ Jesus." It transforms them "in the spirit of their minds." It makes them love God and hate sin, and cling to the commandments of God, regarding these as a joy and privilege as well as a fundamental duty. Specific cases in illustration of this point could be given by the score.

Maximino Parasso was a gambling, cock-fighting man of means when first visited by the Rev. E. S. Lyons. He had a fighting-cock tied in each of the four corners of the room in which Mr. Lyons slept on the first night of his visit. But Maximino has been converted. His gambling days are over, and his fighting-cocks are gone. He is no longer an idler, but preaches, without pay from the Mission, at least five times each week, covering a territory about thirty miles in extent, all his journeys being made on his own horses, or at his own expense. He preached 123 times during one quarter, and reported a large number of conversions, a number of women to have surrendered their rosaries, and many families to have cast out their idolatrous images.

In the city of Malabon, five miles north of Manila, crime was so rampant, only five years ago, that no American or well-to-do Filipino was safe there. Now we have nearly 2,000 Methodist church members there, and the character of the city has undergone such a change as to astonish the police! There are no arrests. All is quiet. Everybody is at his own work. Gambling is falling off. There is every indication of a new moral sense in the community.

Thoughtful Filipinos recognize that the spread of the Protestant Gospel in these Islands, has brought such a reformation of the moral, social, and economic life of the people, as that which occurred in England as the result of the Wesleyan revival.



Christianity makes Filipinos "new creatures in Christ Jesus." It transforms them "in the spirit of their minds."

KOREANS CHANGED IN MANY WAYS

By the Rev. George Heber Jones

AS well might one ask, "Does it improve a country to drain and clean the pestilence-breeding swamps with which it is afflicted?" as to ask whether the Gospel makes the Koreans better. The Gospel improves the life of the Koreans in many ways, but one of the most beneficent of these is the change produced in the



Does it improve a country to drain and clean the pestilence-breeding swamps with which it is afflicted?

family. There is as much difference between heathen and Christian family life as there is between gloom and sunshine.

"Before Christ came into our home," said one of our native Christian women, "I never knew what it was to eat a meal in the same room with my husband. His meals were served to him in the sarang, [reception room], while I had mine on the earth floor of the kitchen. He always spoke to me in the lowest grade of servant

talk and often called me by insulting names. Sometimes, when he was angry or drunk, he used to beat me, and my life was as miserable as that of most all the heathen Korean women. But now that Christ has come into our hearts, everything is changed. My husband has not struck me once since he became a Christian. We have our meals and prayers together in the sarang and now he always



In thousands of families in Korea the wonderful change from heathen to Christian family life has been wrought by the coming of Christ into the home.

speaks kindly to me, addressing me as an equal. The past life was a bad dream; the present is a foretaste of heaven. We did not know what love was until Christ came into our home to teach us."

There are thousands of families in Korea upon whom this wonderful change has been wrought by the coming of Christ into the home.



Without the Gospel the Africans are savages.

MAKING CHRISTIANS OF SAVAGES

By the Rev. E. H. Richards, Inhambane, East Africa.

THE Gospel certainly makes the native better. It renders them dissatisfied with sheer superstition. It sweeps away the heathen manner of living as totally inadequate for present needs. It manifests the prospect of eternal life, and this is a result that is always desirable. It creates a new life within the native African, just as it does everywhere else in the world. Without the Gospel the Africans are savages; with it, they are fast becoming Christians.



With the Gospel the Africans are fast becoming Christians.

THE BULGARIAN CONVERTS

By Mrs. F. Dora Constantine

THE Bulgarians are all Christians, to the extent that they have all been baptized in "His Name." But heart knowledge of Christ few, save the Protestants, have or desire to have. As a rule, the non-Protestant Bulgar spends his spare time at the coffee-house drinking, smoking, playing cards, and telling vile stories. His family see very little of him except at mealtime, and his wife is made to feel her place which, in his estimation, is much below his.

It has surprised many of the missionaries to see how quickly a change takes place in a truly converted person. The Protestant ceases to go to the coffee-house, and spends his evenings at home, at church, or in other Protestant homes. He gives up drinking, card-playing, and even smoking. He never goes to the theatre, or to balls, but finds his pleasure in his own home, in reading good books and papers, and in singing hymns. His wife immediately takes her place in the home as an equal, or very near it. The result is that the family at once begins to have the true home life, and the giving up of expensive habits and pleasures makes real prosperity possible. After an experience of seventeen years in Bulgaria, it seems to me that the average non-Protestant thinks it well to keep the Ten Commandments if something can be gained by so doing. But if more can be gained by breaking them, that fact seems to remove all sense of guilt on their part. The Protestants strive hard to live up to the Ten Commandments all the time.



The Christian women have almost a monopoly in the matter of female education in India, and in general, even the uneducated Christian women are more intelligent than the non-Christian women.

WHAT THE GOSPEL DOES FOR HINDOOS

By Bishop J. M. Thoburn

OUR converts are more progressive than the Hindoos. In fact they have almost a monopoly of the spirit of progress.

Every convert is eager to have his children educated. The number of Christian students who win University degrees in proportion to the Christian population is greater than that of either Hindoos or Mohammedans.

The native Christians of India are consequently more intelligent than their non-Christian neighbors. Giving up idolatry means to



The Christian converts in India are all eager to have their children educated.

them the death of many superstitions, and the birth of a desire to learn.

But the most notable difference is seen in the condition of the women. The Christian women have almost a monopoly in the matter of female education in India, and in general, even the uneducated Christian women are more intelligent than the non-Christian women.

It is hardly necessary to remark that the general moral tone of the Christian community is higher than that of the non-Christian community. In truthfulness, honesty, personal and family purity, there is a wide difference. The heathen themselves recognize this, and if anyone says what they cannot believe, they rebuke him saying, "That is not so, and Christianity opposes lying."

HOW THE NATIVES IN INDIA IMPROVE

By the Rev. Rockwell Clancy

THE Gospel does certainly make the natives better. First of all, it gives them a high moral standard and sets before them the pure and blameless Christ. No other religion requires a blameless life, nor has any other religion a Christ.

The Gospel teaches and requires a change of heart and life; no other religion has such teaching. Through faith in Christ, many men and women in India have been made new creatures. Their daily life proves this. They no longer follow the vile customs of the heathen; their lives are clean. Non-Christians expect Christians to lead blameless lives, while they have a much lower standard for themselves. They say to the Christians, "Your religion requires you to be pure."

The Gospel works a remarkable change for the better in the lives of the women. No other religion accords to women a place of honor; the Gospel makes her free and raises her from slavery to a place where she has the respect of the heathen as well as of the Christian. The Christian home where the wife has a place of honor by her husband's side, shows the change wrought by the Gospel, for the heathen wife is the slave of her husband.



Through faith in Christ many men in India have been made new creatures.

MANY AND MARKED CHANGES IN MALAYSIA

By Bishop W. F. Oldham

THE changes made by the introduction of Christianity into the Malaysian world are marked and many. It is true that certain classes in the Malay population are such fanatical Moslems, that they are hard to approach, and among these the Gospel has much difficulty in gaining a hearing. But even these are indirectly affected by Christian reforms in social life, and by that



Nowhere in Malaysia does a child attend school without a resultant transformation, not only in the child's mind, but also in the home and community from which the little one comes.

elevation of the public mind which comes from schools planted by Christianity.

The dark superstitions which Mohammedanism has merely veneered, are tending to disappear, or at least are greatly modified under the light of the Gospel. The place of woman is slowly being changed, and a higher social level is being granted her. The great change, however, is the increasing volume of the child-life that is receiving education. Nowhere does a child attend school without a resultant transformation, not only in the child's mind, but also in the home and community from which the little one comes. Every such child is at once the recipient and the messenger of strange, new truth

which though artlessly conveyed, finds its way into minds previously locked against it.

Increasing numbers of immigrant Chinese and Tamils are settled throughout Malaysia; and among these the power of Christianity is marked. In the homes of wealthy and cultivated Chinese, who have come in contact with Christian usages, and who have some knowledge of actual Christian teaching, are to be found social refinement and purity until recently unknown to them. From this class down to the coolie ranch where hundreds of immigrants are huddled together, but



If the Christian missionary in Malaysia did nothing but follow the Tamil colonies throughout the land, the results would be worthy of the large investment.

where the Christian preacher goes, a larger hope is continually to be found, and it may truly be said that the small volume of Gospel agency has brought very large results.

The Tamils from South India, who are overspreading the Malay Peninsula, and have found their way as far south as Sumatra and Borneo, are a people who especially need and warmly welcome the teachings and institutions of Christianity. Nowhere are people more eager for schools, more responsive to pastoral care, more ready to heed the advice of missionaries, than are these exiled sons and daughters of sunny India. Without the Gospel ministry, they sink into the lowest depths of social vice, and, if the Christian missionary in Malaysia

did nothing but follow the Tamil colonies scattered throughout the land, the results would be worthy of the large investment. These Islands are waiting for the Gospel. The meagre efforts which have already been put forth have been crowned with success an hundred fold. Great schools throwing the light of Christian knowledge far and wide, the earnest preacher, the house to house visitation, the social fellowship among the scattered churches, all these uplift and bind together men otherwise exposed to the most baleful influences.

